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# CENTENNIAL

OF

# LIFE AND FAITH

IN

# DEL NORTE COUNTY

# 1854-1954

**FEDERATED COMMUNITY CHURCH**
**CRESCENT CITY, CALIFORNIA**

# A CENTURY OF LIFE AND FAITH IN DEL NORTE COUNTY

1854-1954

Chase

Marquis
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P. O. Box 721
Colfax
California 95713

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DON M. CHASE

**PRICE ONE DOLLAR**

PRINTED BY DEL NORTE TRIPLICATE

To the memory of the Pioneers
whose love and whose labors
for the Church made its work
possible in Del Norte County

and

To Leon L. Loofbourow
whose love of this Redwood
country, and appreciation of
all pioneers of the Christian
faith has been an inspiration
to the writer — this booklet
is affectionately dedicated.

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# PROLOGUE

Just as the story of Del Norte County properly begins with the passage through it of a fur trapper and his men and a cavalcade of horses laden with furs and traps, so, too, does the story of religious life and institutions begin with that same pioneer, Jedediah Smith.

In June of 1828, Smith passed through Del Norte County completing his second traverse of California, fighting the brush and the swift streams and the mountains, mile by tortuous mile. This was no ordinary trapper, but the trail finder to California for the hordes of Americans who were to follow in the succeeding years.

Having made the first crossing of the desert from Salt Lake to Southern California in 1826, and the first crossing of the Sierra in 1827 enroute back to Salt Lake; and having come again in 1827 to Southern California and traversed the state via the Sacramento Valley, the Trinity, and the Del Norte coast into Oregon, Smith made it clear to American settlers that California could be reached overland, a point theretofore in grave doubt. His exploit contributed greatly to the American settlement of California.

It is worth noting that he made a similar contribution to the American settlement of Oregon in this way: Passing through Oregon to Idaho and into the Rocky Mountains with his furs, Smith undoubtedly had contact with the Nez Perce Indians, and must have shown them the Bible the devout trapper always carried with him. He must also have communicated to them some of his reverence for the Book, for in 1831 a delegation of Nez Perce Indians appeared in St. Louis before General William Clark, who with Captain Lewis had explored the Louisiana Territory in 1804-06 for President Jefferson. Their old friend was now Governor of the Territory, and they pleaded with him for "The White Man's Book of Heaven" which had been shown to them, we presume, by Jedediah Smith.

This striking event was given wide publicity, and three years later Jason Lee, first American missionary, a Methodist as was Smith, was in Oregon. Others followed him, until there were enough Americans in Oregon to out-vote the English and the partisans of the Hudson's Bay Company and make Oregon American. And so Jedediah Smith, the "Bible-Toter," helped mightily to open both California and Oregon to American settlement.

There is no monument to Jedediah Smith in Oregon, but in Del Norte County, the Smith River and the Jedediah Smith Redwood State Park stands for all time as a memorial to this strange mountain man who always carried a Bible, frequently a Methodist Hymnal; who could make a fervent and moving prayer at the burial of a comrade; and of whom the historian of the fur trade, Chittenden, could say he was "one of the most remarkable men that ever engaged in the fur trade. He was like . . . Stonewall Jackson in combining with the most ardent belief in the practice of the Christian religion and undaunted courage, fierce and impetuous nature, and untiring energy."

One winter spent among the Indians of the northwest, he wrote on Christmas Day a letter which he hoped might one day reach his parents (he was still in his twenties): "I feel the need of the watch

and care of a Christian Church. You may well suppose that our society is of the strangest kind. Men of good morals seldom enter into business of this kind. I hope you will remember me before a Throne of Grace. May God of his infinite mercy allow me soon to join my parents, is the prayer of your dutiful son."

So this man of Christian faith, who must have impressed scores of his rough associates with the reality of his Methodist piety, is the forerunner of our history of Christian faith in Del Norte County.

Beside the Hiouchi Bridge over the Smith River is a monument reading as follows:

TO JEDEDIAH SMITH

REFERRED TO AS "BIBLE TOTER"
FIRST WHITE MAN TO CROSS FROM
THE MISSISSIPPI TO THE PACIFIC*
THUS STARTING THE TRAIN OF
EVENTS WHICH MADE CALIFORNIA
THE 31ST STAR IN OUR FLAG,
THIS GROVE ON THE SMITH RIVER
(WHICH HE DISCOVERED IN 1828)
IS DEDICATED TO HIS MEMORY BY
MR. AND MRS. C. M. GOETHE OF
SACRAMENTO AND BY THE STATE OF
CALIFORNIA.

*The word "California" should be substituted for "Pacific," since Lewis and Clark reached the Pacific via Oregon in 1805.

VIEW OF CRESCENT CITY — 1857

VIEW OF CRESCENT CITY — 1857

# A CENTURY BEGINS IN CRESCENT CITY

Major Pierson B. Reading discovered gold on the Trinity River in 1849. He named the river Trinity because he surmised it might flow to the ocean at Trinidad Bay. He was mistaken, but this error, and the publicity his discovery received, led to a great interest in reaching the gold of the interior from the bay on the north coast of California, via Trinidad Bay, if it could be re-discovered.

The search for Trinidad Bay, which was believed to be the right place of debarkation for the Trinity mines, led to the dicovery of Crescent Bay, which thereafter became the chief shipping and distributing center for Southern Oregon and Northwest California.

The first permanent settlement was made at Crescent in 1852. It quickly became a good sized town. Ships carrying passengers and freight plied between San Francisco and Crescent City regularly, and regularly stopped at Crescent City while plying between the larger coast cities.

John L. Childs in his "Del Norte County As It Is" tells us that in the month of April, 1857, 450 passengers landed at Crescent City in three days. During March, April and May 1278 tons of freight and 1717 passengers were discharged at Crescent City. All ships plying the Coast advertised that they stopped at Crescent City. From 1857 to 1869 three to four steamers each week landed cargoes of freight and passengers at this city.

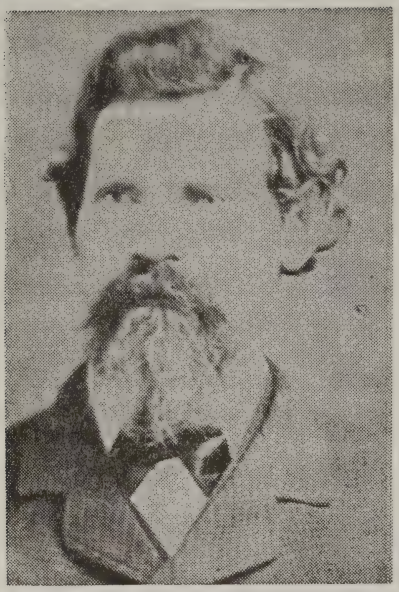
Rev. J. Freelen Johnson in his brochure of church history published in 1930 speaks of the adventurous side of life in early Crescent City:

"The community was not devoid of thrills, for Indians were settled all about, and sometimes they were hostile. At one time 316 of them were held prisoner at Lighthouse Rock, guarded by soldiers from Fort Lincoln. This fort was located in Elk Valley some six miles east of Crescent City; some of the old buildings are still standing (present home of Judge Samuel Finley, 1954). Soldiers were stationed there until 1867. But the Indians did not furnish all or even most of the thrills of this frontier town. Saloons and gambling dens abounded with all their evils. There were murders, hangings and judgment meted out swiftly to offenders. As in all such communities there was present an air of uncertainty and expectation. Most anything might happen at most any time and everybody was affected by the gold fever. The population fluctuated according to rumors of gold. Much gold was taken along Myrtle Creek, Mill Creek and Smith River . . ."

## THE METHODIST CHURCH COMES TO CRESCENT CITY

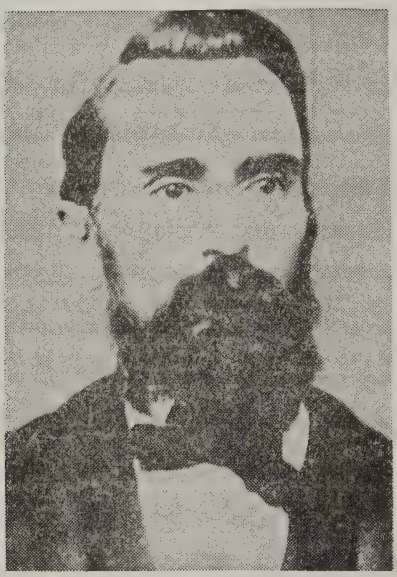
Presiding Elder Ebenezer Arnold, sent by the Methodist Conference to visit the churches of the northern dictrict, set out to visit Shasta, Yreka, Scott Valley, Salmon, Klamath and Crescent City, in the late summer of 1854.

The good elder arrived in Crescent City in due time, and has left

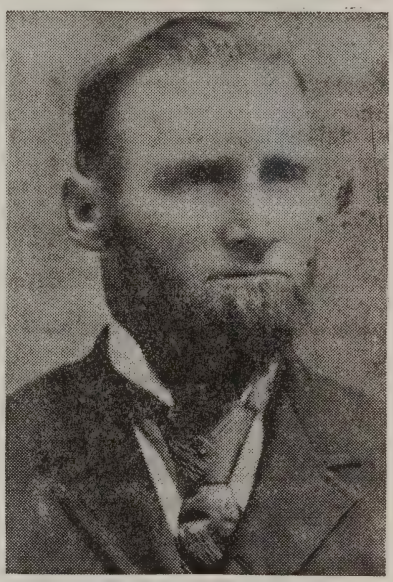


**GEORGE WALTON**
**1853**

**MRS. WM. A. HAMILTON**
Wife of Pioneer Merchant
**1853**



**JOHN D. BAILEY**
**1853**



**JOHN N. McVAY**
**1860**

**MEMBERS OF EARLY FAMILIES WHO WERE LEADERS IN CHURCH AND THE COMMUNITY**

this account of his visit: "After 200 miles of hard ride I arrived in Crescent City on a Saturday evening.

"I awoke Sunday morning, 'The heavens still giving rain'.

"I announced a service which was held in the court house, about 25 souls being present. The population was about 300 souls, the larger community, perhaps 1000 souls. It was a lonely spot.

"Here I have come more than 200 miles to less than two score souls.

"A Presbyterian minister already was taking preliminary steps to occupy this place, already had made a beginning, but was absent now, so we are not so much needed just now. By and by, especially if he fail, God may open our way.

"On the whole, though, there were some twenty families in one of the coast valleys that requested me to send them a minister, yet I concluded not to put this region down as the 1st, or 2nd, or 3rd to be supplied with a pastor.

"Such were my reflections, and **he did fail,** and in subsequent years we occupied the ground."

Arnold reported to the Methodist Conference the following year that he had received a collection for his work at Crescent City and Klamath amounting to $236.

His conclusion not to send a pastor to Crescent City indicates the shortage of ministers available and he was relieved of concern by the fact that a good man named James Jeffrey, a lay preacher, proved to be available to start the Methodist work by organizing a "class," which consisted of Mr. and Mrs. Curtis Woodruff, Mr. and Mrs. D. Hoover and George Straub. Mrs. Woodruff was a sister of John and William Bailey. The Woodruffs and Straub were at a later date also members of the Smith River Methodist Chuhch.

It is not clear when the first church building was erected, but it **is** clear that the Presbyterian minister, Rev. E. S. Lacy, visited Crescent City in June, 854, and returned in November as pastor. His work led to the building of the first church, on the southwest corner of Third and E streets. By October, 1855, the Presbyterians were without a pastor, their organization went to pieces, and the Methodists secured the building, and occupied it until they built on the northeast corner of Fifth and G streets the building which was to stand 85 years until razed in 1953 to make room for Roeder's new mortuary, being erected as these lines are written.

When the new church was occupied, the old church at Third and E was disposed of to the Catholics who were then preparing for a full-time pastorate for their people.

The Crescent City **Herald,** July 15, 1856, announces that Presiding Elder S. D. Simonds "is expected to preach in this place, at the church, next Sabbath." He was coming to hold the Fourth Quarterly Conference for the Methodists.

The **Herald** on August 19, 1857, reports, "Married in this city on Thursday the 13th inst. by the Rev. J. Jeffrey, Mr. J. W. Lance and Mrs. Sarah Leland." Another marriage performed by Rev. James Jeffrey as "Pastor of the M. E. Church" in the summer of 1857 was that of Ben F. Dorris and Miss Cecile Pallet.

Travel by steamer is emphasized in this report, September 30, 1857, in the **Herald,** "Departure by Steamer Goliah, September 26. Passen-

ages: Rev. Mr. Jeffrey. . . . Miss Minnie, Miss Lotta Crabtree and lady, Metropolitan Theatrical Troupe; and six in the steerage." The famous actress and her troupe played a return engagement in Crescent City in April, 1858.

## PASTOR NORTHRUP ARRIVES

Again the **Herald,** October 14, 1857 — "Methodist Church—At the late meeting of the Methodist Conference, the Rev. Mr. Northrup was appointed to the church of this place, and the Rev. Mr. Jeffrey to Smith River. Mr. Northrup preached his first sermon here on Sunday last, which we hear highly spoken of. In the afternoon he preached on the corner opposite our office."

## SUNDAY SCHOOL LIBRARY

On October 28, 1857, appeared this item in the **Herald** — "In behalf of the Sunday School scholars we thank the citizens of this place for their generous contributions paid to us . . . for purchasing a Sunday School library. The amount raised was $79. The children of the town are invited to attend and enjoy the reading of the new books with us. Marion Tack, Kate Tack, Lizzie Marhoffer."

The Sunday School library was a feature of many churches in those days in California, and the number of volumes in the library was reported annually to the Conference. Reports show 200 volumes in 1858, with as high as 260 in 1863, and 400 in 1870. One volume formerly in the local Sunday School library is now at hand. It is called: "May; or, Grandpa's Pet" and has the bookplate of the Crescent City M. E. Sunday School Library glued to its front cover.

Brother Northrup's salary was to have been $800, of which he received $636.41.

The next year Rev. J. Petit was the pastor. Other pastors are named in a table elsewhere. According to the Methodist plan, there were laymen possessing the gift of expression and earnestness of purpose, who were recognized by the Church as fit persons to preach on occasion, and so one of these men, W. J. Cosper, filled in as pastor for the year beginning September, 1859, for the pastor appointed to Crescent City was ill and did not come. Elsewhere is a list of local preachers among the membership at Crescent City through the years.

The membership of the Church was divided into groups called classes, and a leader was appointed over each class by the Pastor. The class ordinarily met weekly, often after the Sunday service, and discussed their spiritual life and problems and had prayer together. Among the Class Leaders of the Methodist Church in Crescent City were some of the ablest men of the community, Bailey, McVay and others as will be noted below.

The first mention of a parsonage in the church records is dated January 23, 1861; the property being on the west side of Block 74, north of Sixth street on G, back of the present Federated Community Church.

Rev. J. W. Bryant was the strongest pastor the Church had yet seen when he came in the autumn of 1867. It is now that the new church is built, a marvel to modern builders because of the mortise and

tenon method of joining all beams. No iron was used in the construction, except sparingly in handmade nails. A great cast iron bell was placed in the belfry.

The **Christian Advocate,** a weekly Methodist news magazine, (which had 24 subscribers in Crescent City in 1863) carried in its December 24, 1868, issue a newsletter from Crescent City — "On last Sabbath, November 6th, our new church in this place was dedicated to the worship of Almighty God by Bro. Shaw of Eureka. . . . Our church was built at a cost of $2596. A block 240 feet square was purchased for $150, making the entire cost $2746. . . . The congregations were large, both morning and evening, and the undivided attention given our Presiding Elder testified that his message was not delivered in vain.

"God be praised for the success that has crowned my feeble efforts to erect a house of His name; and by His grace assisting, I will try more faithfully to build up the spiritual temple among the people. Crescent City, J. W. Bryant."

From the **Del Norte Triplicate** newspaper, of Nov. 5, 1953, we quote a description of the building, published at the time the old Church was being torn down:

"Built in 1868, one of the city's oldest landmarks was razed recently in the tearing down of the Methodist church which stood at 5th and G streets; the Methodist and Presbyterian churches had used the building after the two churches federated and before a community church edifice was built in 1949.

"Rev. Don Chase, present pastor of the Federated Community Church, stated that the methods of construction were revealed as the building was pulled down, and proved very interesting.

"No iron was used except the old-fashioned square cut nails. Wherever two beams came together one was mortised into the other—that is, a tongue of wood was fitted into an opening made exactly to fit, and then wooden pegs were driven through drilled holes to hold the joint tight. Every stud or vertical timber in the frame of the building was mortised into the sill below and the plate above.

" 'And worthy of notice,' said Rev. Chase, 'is that after 85 years of drying out, the joints did not fit loosely.'

"Further investigation by Rev. Chase of the old edifice showed him that the floor was of spruce tongue-and-groove one and one quarter inches thick. The siding was redwood shiplap, and with the exception of some timbers in the belfry, which were subject to moisture, and of the flooring in an addition at the rear, few boards were decayed.

"The cast iron bell, weighing approximately 600 pounds, Rev. Chase found had rusted severely. He said the bell was supposed to have been brought from the East by sailing ship around Cape Horn."

A new organ was purchased for the church mainly "through the untiring efforts of one of the lady teachers," as Patsor Bryant reported.

Rev. J. W. Bryant or possibly John McVay, living at that time near Chetco, Oregon, organized a Sunday School at Chetco, which was considered a part of the work of the Crescent City circuit. This was in 1868.

## CULTURAL AND SOCIAL AFFAIRS

Weddings, as always, had their place in social life. Early day newspapers related such events. One such was the wedding of Hugh Caughell and Julia Curtis, married in 1894, after which the happy couple took a wedding trip by steamer to Los Angeles and San Francisco.

We have already recounted the visits of theatrical troupes to Crescent City when it was in its heyday in the 50's. The Lotta Crabtree company played at the theatre on the upper floor of what is now called the Child's Hall on Front street. The Endert Theatre, opened in 1886, was operated in Crescent City, although not at the same location, and by the same family, until 1944.

Concerts and entertainments were occasionally given by churches and other groups, as this item in the Crescent City **Courier,** March 14, 1874, shows — "The old folks concert on Wednesday last, at the M. E. Church was a very pleasant entertainment, and was well patronized. The costumes were well gotten up; and the vocal and instrumental music is highly spoken of."

The same issue of the **Courier** states that the Catholics are going to give a concert for the benefit of their church.

The Sunday School library mentioned earlier was perhaps the only library in the community.

Lodges contributed greatly to the social life of the community. A list of organizations given in the October 23, 1890, **News** shows that at that time there were lodges of the Masons, the Odd Fellows, the United Woodmen, Native Sons, and Knights of Pythias.

Fifteen saloons in Crescent City made their usual "contribution" to social life, in 1890.

A dancing school was announced in February, 1858, and no doubt such enterprises flourished from time to time.

In 1877 Lemuel Hancock, Pastor, records that "Early in the year a 'Ladies Aid Society' was formed and quite a large number of ladies outside of the Church went into it, and soon tried to turn it into a dancing concern. By the firm opposition of the President (Mrs. H.) the scheme was defeated but the defeated immediately organized a 'Social Club' and danced out and quit."

## PROTRACTED MEETINGS

Customary in the church life of the last century was the "protracted meeting," called in more recent days "revivals." Sometimes a visiting minister did the preaching; sometimes the pastor of the local church. The purpose was to make an intensive effort to enlist the interest of the unchurched people of the community, and to "warm up" the interest of such as had become cold in their religious interest.

The **Christian Advocate** (which by the way was a widely read news weekly, published by the Methodists from 1850 on, and whose first editor was the S. D. Simonds who visited Crescent City several times in the 50's) on September 6, 1866, carried this item — "Bro. Rice who has been serving the work in Crescent City the present year . . . has been favored with a powerful revival. . . . The conversion of over a score who have united with the church and give promise of future usefulness to mankind."

On September 13, 1866, **The Advocate** said further, "Bro. Rice reports 20 additions to the church at Smith River, most of them soundly converted at a meeting held there lately."

**The Advocate** ten years later is reporting protracted meetings in both Crescent City and Smith River by Pastor E. F. Walker.

In 1881, February 2, the Crescent City **Courier** states "The protracted meetings at the M. E. Church are still in progress." These are only a few examples. Such meetings were usually held each winter, or sometimes as a camp meeting in summer.

## HARDSHIPS OF A TRAVELER

Rain and snow and mountain trails were just the same in the 70's as now, and there was no fast mode of transportation. The Rev. H. B. Sheldon, Superintendent of the Methodist Churches, starting on a round of visits intended to include Sawyers Bar on the Salmon River, and then Crescent City, left Arcata for Hoopa Valley, February 7, 1876. He writes of the trip — "Rode eight hours through constant rain and reached Long Prairie, 20 miles. Could go no further that day, for Redwood Creek was swimming deep. The rain ceased that evening and by 9 o'clock Tuesday I crossed, with the water up to the saddle skirts. But the greatest difficulty was still ahead. . . . It commenced snowing in good earnest, and (soon) the trail was nearly covered from sight and the old snow was two feet deep, through which the trail had been kept open." He goes on to say that on nearing the summit he found himself in four feet of snow and was compelled to return to Eureka, reaching there on the fourth day of his fruitless journey.

But even so, his experience was without the tragedy which marked the journey of the pastor at Sawyer's Bar a few years earlier. Young James Brooks had visited his former home at Auburn and was returning by way of Trinity County and was crossing Scott Mountain on the old Trinity trail when a blizzard overtook him with his back-pack of books for his people, and his body was not found until spring.

The usual mode of travel for the Presiding Elder visiting the Methodist Church in Crescent City, however, was by lumber boat. Sometimes in stormy weather the boat would lie offshore until the storm abated before the seasick elder could land. And the whole time he was here he would be dreading the return trip, as Mrs. Frances Walton recalls it.

## LOCAL PREACHERS AND EXHORTERS IN THE EARLY DAYS

James Jeffrey, acted as Pastor — 1854-1857.

W. J. Cosper, acted as Pastor — 1859-1860.

M. C. Baker
John D. Bailey
M. B. Gregory
William Hargreaves
P. Northrup
Warren Parker
A. B. Spooner

## SUNDAY SCHOOL SUPERINTENDENTS IN EARLY DAYS

Robert Cleghorn — 1858
H. Hoover — 1859
W. J. Cosper
J. W. Bryant (Pastor) — 1867
M. V. Ashbrook
W. G. Kingsland — 1871
J. L. Beckstead — 1875
John McVay — 1876
E. S. Hammond — 1883
Henry Smith — 1883

(Sunday Schools were operated constantly at Crescent City and Smith River, and for a time at Chetco, Ore., and later in Elk Valley, all sponsored by the pastor and church at Crescent City until the Smith River Church was organized separately.)

**THREE CHURCHES** — Left foreground, the original church, serving Presbyterian, Methodist and Catholic congregations in turn. Left rear is Catholic Church, and at right, the Presbyterian Church.

# OTHER CHURCHES IN CRESCENT CITY

## PRESBYTERIAN PIONEER

About June 1, 1854, the Rev. Edward S. Lacy, a Presbyterian minister, visited Crescent City, and perhaps preached here. October 27, the same year, he was sent by the San Francisco Presbytery to serve at Crescent City. There he preached in the Court House to a congregation which ranged in number from 40 to 70. Soon a church building was under construction. There are no records of how it was financed. No deed is recorded in the old Klamath County records, nor in Del Norte.

The next year Mr. Lacy was in San Francisco and became the pastor of the First Congregational Church. The Presbytery the following October instructed Rev. L. Hamilton to visit Crescent City, from some point where he was giving more regular ministry no doubt, but just where we do not know, and whether he ever came is doubtful.

In the meantime the Methodists had started and were growing. They took over the building which had been built on the southwest corner of Third and E streets.

## ROMAN CATHOLIC PIONEERS

In September, 1854, Father James Croke wrote from Crescent City to his superior, Archbishop Blanchet, in which he states that he is on a tour of the gold camps, conducting Catholic worship. He states that he made a similar tour the previous year, but apparently does not say specifically he had been in Crescent City. Be that as it may, his assignment called for visits to Crescent City, Yreka, and other points in Northwest California and Southwest Oregon. How often he came is not known, but the Church was giving what ministry it cauld, in a praiseworthy manner.

In the Crescent City **Herald,** Nov. 11, 1857, appeared this notice — "Religious notice: Rev. James Croke, Roman Catholic priest, having returned to Crescent City, will say mass and preach in the Court House Sunday next, the 15th November at 10 o'clock a.m. The public are respectfully invited to attend.

"As Rev. Mr. Croke will leave for San Francisca on the first steamer after the 15th any of his friends who may have business with him may see him at Mr. James Hughes, where he will be happy to see them." (Hughes was the pioneer druggist.)

The same newspaper, Sept. 29, 1858, states, "Catholic service — Mass was said by Rev. James Croke . . . and will be repeated next Sunday."

Father Walsh in "Hallowed Were the Gold Dust Trails" tells of early Catholic ministry at Crescent City. Father Hanley, pastor at Yreka, was also assigned to visit Crescent City. One must assume that if he stayed two Sundays in Crescent City, it would require not less than three weeks to make the round trip, perhaps longer.

By 1867 there is still no priest giving any large share of his time to Crescent City, which is being "visited" from time to time; nor is

there a Catholic place of worship except a borrowed one. In 1867 Father Hickey, described by Father Walsh as ambitious and zealous, made a visit to Crescent City, stopping on the way to hold a service at Trinidad en route.

Late in 1868 the Catholics bought the church building at Third and E, for early in November, 1868, the Methodists moved from it to their new building on Fifth and G streets. And thus the building erected by and for the Presbyterians becomes the home successively of two other denominations. Apparently from the time of the purchase of a church building late in 1868 the Catholics have had regular ministry of their clergy in Crescent City. Father M. Walrath became the first full time pastor of the Catholic flock.

### THE EPISCOPAL CHURCH

The Crescent City **Courier,** August 15, 1874, announces church services of the Methodist, Catholic and Episcopal Churches, the last named to be held in the Court House.

The **Courier,** January 16, 1875, carries this notice — "Divine services will be held in the new Episcopal Church, Masonic building, every Sunday at 10½ a.m. Sunday School in the afternoon at 2 p.m."

But the same issue states that services will be discontinued after the following Sunday, when the Rector, Mr. Church, is obliged to retire by ill health.

## THE METHODISTS — CONTINUED

Rev. Solomon Kinsey was pastor in the years 1872-74. The church and parsonage was painted during his pastorate, and the records show that the preaching plan was to preach every Sunday in Crescent City, and during the week at Smith River and Chetco, Oregon.

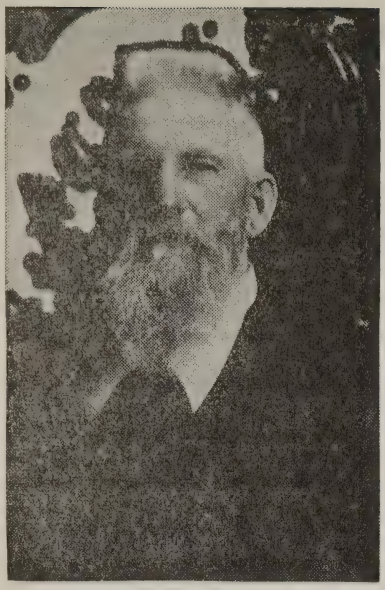
Lemuel Morris Hancock, pastor 1876-78, was born in East Tennessee in 1823. His parents had moved into a free state because of their dislike of slavery, and settled in Indiana when he was a boy. His ancestors for many generations had been Methodists, and he began preaching at the age of nineteen. He served two years as a chaplain during the Civil War. Coming to California in 1875, he preached one year at Red Bluff before coming to Crescent City.

Brother Hancock continued the preaching at Chetco, Smith River and at Crescent City. It was he who compiled the records and wrote up the history of the Church, down to his day, and we are deeply in his debt for his historical sense.

His son, Morris, subsequently married a girl he met here, Rosa Nickel, and they were active workers in the church for many years.

His daughter, Jennie, married Jay Harter, the oldest brother of Mrs. Don Chase's father.

Rev. B. F. Taylor came to Crescent City as pastor in 1878 and stayed two years. He says in the church records of his activities: "The Pastor did not miss a single Sabbath from work during the year, but twice owing to high water he failed to reach Smith River Valley, but preached in Crescent City. . . . At Crescent City we have class meetings every Sunday (after morning service), prayer meeting Tuesday evening. Bible reading Thursday evening. The Pastor's wife reads a sermon **every**



MR. AND MRS. JOHN R. NICKEL

ELIZABETH FILKINS DELILAH HENDERSHOTT

LEADERS IN CHURCH LIFE

alternate Sunday evening, and has superintended the Sunday School for over a year, which now, including teachers, numbers some 90, and has not missed a session for over two years. The Sunday School at Smith River numbers 50, and Bro. J. R. Nickel has organized one in Elk Valley, which has an attendance of 20. In our Sunday Schools we are circulating over 440 papers every month, many of them temperance . . .

". . . For two years I have seen no minister, excepting the presiding elder, but they have not been years devoid of interest, pleasure, nor I trust, profit. I came here partially at my own request, as I wished to live on the ocean beach. God has a people here who need a faithful guide and preacher, one to encourage them in their work. Satan has his kingdom here, and some one must hold up the cross. But my work is done, and I have asked for a change, which will be granted. But I resign the charge only to have it take up by another, who I hope may do a better work."

Pastor John Appleton, on the munificent salary of $800 a year and house, served the years 1884-86, visiting Chetco, Pistol River and Rogue River, Oregon; Klamath and Happy Camp, as well as preaching regularly at Smith River and Crescent City. He records that he gave twenty addresses on temperance, and took an active part in having the cemeteries in Crescent City and Smith River fenced. During his term the "Vestry" was built on at the rear of the Crescent City church at a cost of $450, and other improvements made.

The Rev. E. A. Wible, who later was to have a church named after him at Eureka, "Wible Chapel," came to Crescent City for a five year term. During this time the parsonage on the block north of Sixth and G streets was sold and a commodious one was built on the southeast corner of Sixth and G. This building looks today just as it did then, and is now known as the Hamilton House. Membership in the Church went forward in this period. Among those who joined the Church were a Mrs. Nicholas Tack and daughters Nellie and Margaret, Samuel Youmans, Ln Marhoffer, Bertha and Edna Filkins, Kate Bailey and Dr. and Mrs. Franklin Knox.

In September, 1891, Colin Anderson followed Bro. Wible. A few months later came the formation of a Presbyterian Church, chiefly by sixteen people who left the Methodist Church to found the new church.

Anderson wrote of his work, after telling of improvements in seating, installing new lamps, and taking out fire insurance on the church, "I have never asked for a dollar in my own behalf in public or private. My wants have been supplied, and now I surrender my charge having the approval of a good conscience . . ."

After the loss of membership, there was an air of depression in the Methodist Church for a time, but their spirits soon rose, and there were now two Protestant churches to serve as rallying points for good in the community.

## "IN THE WORLD BUT NOT OF THE WORLD"

To seek to transform community ideals to a Christian pattern, and to teach its members to resist customs and ways which are in conflict

with that pattern, has always been both goal and problem for the Church, in all times and places.

The liquor trade has always been an enemy of the best standards of life, in the opinion of the Church. So the Methodist Church has steadfastly fought liquor and taught abtsinence from alcohol as a beverage. In earlier years dancing was considered an avocation dangerous to morals, and members of the Church were forbidden to participate in that diversion. On occasion members were expelled for indulging in drink, dancing or other conduct considered beyond being countenanced in a church member.

In 1890 there were 15 saloons and one brewery in Crescent City, compared to 36 of all other business enterprises combined, so it is understandable that the Church felt challenged.

The Sons of Temperance was a men's organization which existed in many communities. In Yreka the organization erected in 1853 a log building which was the first home of the Methodist Church in that city in December, 1853. We know of no record of the order in Crescent City, but that is no indication it did not exist here.

In 1879 the Methodist Pastor's wife, Mrs. B. F. Taylor, organized a temperance class to meet Sunday afternoons. Mrs. Julia Caughell has in her possession certificates of membership of herself and two sisters in the "Band of Hope," a temperance society, and signed by Mrs. M. Knox as superintendent in 1894, giving evidence that temperance work was boing done also in the Presbyterian Church.

The Crescent City **News,** January 26, 1894, reports, "At a meeting of the Women's Christian Temperance Union last Monday evening Mrs. Wible, the able and efficient president, resigned. The election of a new president was deferrd until some future time."

Pastor L. M. Hancock (1877-79) in his historical sketch refers to fierce oppositon, "All last year, and the first half of this, we were greatly annoyed by persons making disturbances during worship. The feeling against us was so intense that most of the members fear to do anything to protect ourselves lest it should result in loss of the Church (by fire?) . . . We have all along opposed every kind of vice, and have met the most bitter and long continued opposition we have had to endure. We have noticed a change for the better, till now we seldom ever have any disturbance . . ."

It is recorded in the record book that a certain man, who shall be nameless here, was received into membership in July, 1881. On New Years Day, 1883, it is recorded he "had been intoxicated and used profane language and would have been dealt with (not necessarily expelled) had he not requested to withdraw at once."

A certain member was, by action of the board, "declared no longer a member because of unChristian conduct . . . August, 1874."

After another name is the record of disciplinary action, "Expelled for immoral conduct, January 26, 1882."

In still another case of a church member in the 50's, disciplinary action would surely have followed a scandalous report being circulated, but the June 16, 1858, **Herald** carries a public apology by a well known citizen, admitting that the tales he had been telling were "entirely false and without foundation."

Pastor B. F. Taylor, in 1880, records that, "Two have been permitted to withdraw on account of the dance, and one through the influence of spirit (liquor?) and free loveism. . . . The drunkenness, licen-

tiousness and Sabbath desecration in this place is fearful; hence the church has had a hard struggle, but we have some as good and true men and women here as can be found anywhere, and let 1 Corinthians 15:58 be an encouragement to all." (Comments in parentheses by D.M.C.)

Later times were perhaps not too different from those earlier days. On November 14, 1929, the Official Board of the Methodist Church had before it this business — "The matter of passing a resolution against the slot machines in the county was brought up by the pastor at the suggestion of Mr. Frazer. It was moved that this board form a resolution to present to the Supervisors, asking them to take action to suppress gambling in the County, especially the slot machines and punch boards. Seconded. Carried."

## SOCIAL CONDITIONS IN 1890

The population of the county in 1890 was 2592, there having been a steady growth. Part of the county had been annexed to Siskiyou, carrying several hundred persons into that county from Del Norte. Moreover, the Chinese had been driven out in the 80's (causing some shame in these days but thought to be a sound idea then), and in spite of these losses, the population had increased, though not rapidly.

The population between ages five and seventeen was reported as 519. Nobody expected a full attendance of all these children in schools, yet most of them attended school. There were eleven school districts in the county, and 15 teachers.

Mrs. S. G. Wright was County Superintendent of Schools, 1886 through 1894, and the teachers whose names are presently available were as follows: In Crescent City: Ida Nickel, Lillian Tucker, Tillia Hendershott, Mrs. S. G. Wright, Mrs. Ellen Lipowitz, Belle Richerts and Edwin Moore; at Smith River: D. W. Finch, Mrs. A. B. Campbell, C. L. Edgerton; at Requa: Sara Fountain. Professor Walter F. Jones conducted a private academy.

It is to be presumed that the Indian children were not numerously represented among the school population. The Indian holdings along the rivers had been taken up by whites, and the Indians pushed into less desirable areas, or had taken to white men's employment in mills and on ranches.

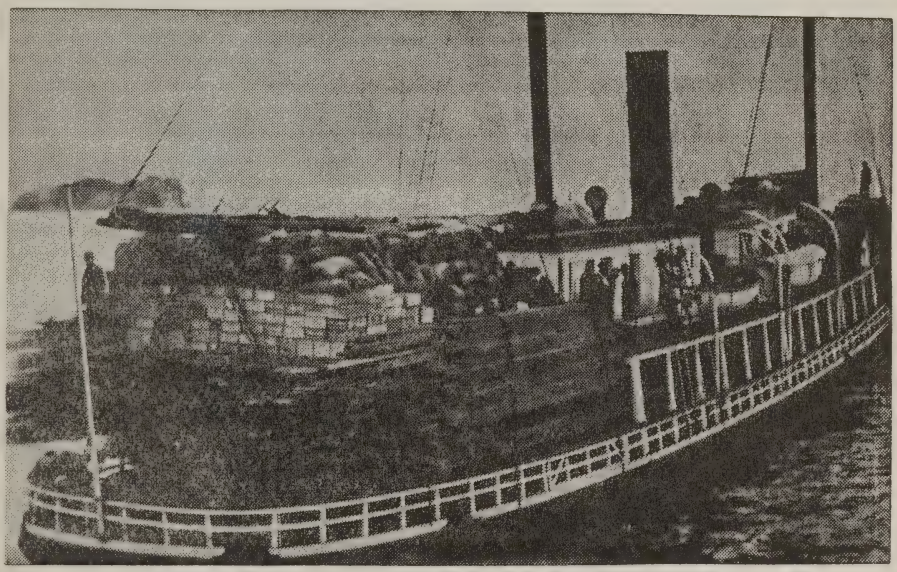
In Crescent City the lodges have been increased by two. The Rebekah Lodge and the Native Daughters have been added to the four men's lodges reported earlier. Also thre is a Crescent City Social Club, with reading room open daily.

## ECONOMIC VALUES REFLECTED IN EXPORTS

It is reported in the Crescent City **News,** October 23, 1890, the port of Crescent City exported in 1889 the following:

Lumber: By Hobbs-Wall Co. — 6,740,281 board feet
By M. W. W. Lumber Co. — 4,899,990 board feet
Butter: 2137 100-pound boxes — 213,700 pounds
730 100-pound kegs — 73,000 pounds
479 400-pound tierces — 198,000 pounds
36 half tierces — 7,200 pounds

35 half kegs — 1,750 pounds
Total butter — 493,650 pounds
Salmon: 23 barrels
128 half barrels
6080 cases
Chittem bark: 9 tons
Tan bark: 583 sacks — 38,470 pounds



**STEAMER DEL NORTE LOADED WITH THE PRODUCTS OF DEL NORTE COUNTY**

## THE PRESBYTERIAN CHURCH IN CRESCENT CITY

The Presbyterian Church, which seemed to enjoy such an auspicious beginning in 1854, and which declined and disappeared for no reason apparent at this distance in time, began all over again in 1892, with a grant of $1,000 from the national board of missions of the Presbyterian Church, and a charter membership of which 16 transfers from the Crescent City Methodist Church made up the chief part.

A building, for that time fine in appearance and adequate by the standards of those days, was erected on the northeast corner of the intersection of Fourth and E streets.

If this account of the Presbyterian Church is much scantier than that of the Methodist Church, it is only because it covers a much shorter time, and the records available are less adequate. Just as devoted and earnest as the Methodists, the Presbyterians did a splendid work throughout the years, and deserve a more adequate appreciation than this present effort affords, although considerable work has been expended by the present author in discovering what is now known about early beginnings of the Presbyterian work.

On March 31, 1892, a meeting of Presbyterians elected the following as Trustees: J. E. Eldridge, C. B. Kustel, T. W. Patty, Jacob Marhoffer and R. W. Miller. On April 7, 1892, a vacancy in trustees was announced due to the failure of J. Marhoffer to accept. William H. Hamilton (not related to Judge William A. Hamilton) was elected.

April 12, 1892, meeting of trustees: The Christian Endeavor Society offered to lease their hall to the church for two days a week for a rental fee of three dollars a month, which was accepted.

May 8, 1892, the trustees accepted plans for a church edifice as presented by Rev. J. S. McDonald.

May 26, 1892, Mr. and Mrs. J. E. Eldridge presented the deed to the lot on which the church and the manse were subsequently built.

May 31, 1892, A. B. Campbell was hired to build the church.

July 23, 1892, a contract for painting the church was ordered.

The Board of Church Erection, a national Presbyterian missionary board, granted $1,000 to assist the local church to build.

December 17, 1892, the trustees personally assumed all the debt on the building in order to get the grant of $1,000. The amount assumed by them was $950.00.

Dr. Milton McMurray, then attending the Presbyterian Church (at another time a trustee of the Methodist Church) presented a new Estey reed organ to the new church. This organ is still in use and is in the parlor of the Federated Community Church.

On November 11, 1898, the church members voted to invite a pastor to serve one year at a salary of $500, and laid on the table indefinitely a propositon to light the church by electricity.

The parsonage, which is the present home of the minister of the Federated Church, was built in 1916, at a cost of $1,565 by A. A. Barneburg. This was perhaps the most important single happening over a period of years for which full records are not presently available.

March 15, 1917, the annual meeting of the members elected trustees as follows: O. R. Hull, Wm. F. Wulf, W. J. Elliot, Mrs. Julia Caughell, Mrs. John Robinson, Mrs. Effie Bray and Mrs. Mina Johnson.

These brief reports of the church life must suffice to represent Presbyterian activity from the founding in 1892 until the period of the federation recounted later herein.

## CHARTER MEMBERS OF THE PRESBYTERIAN CHURCH

Ahrens, Mrs. Jeane*
Anderson, George
Boyes, Richard*
Boyes, Mrs. Richard*
Cooper, Mrs. Katherine L.*
Cooper, Katherine*
Eldridge, Mrs. Adeline*
Esswine, Wilhelmina
Esswine, Annie
Grant, Horace, I., M.D.
Hall, Mrs. Agnes*
Knox, Franklin, M.D.*
Lock, Mrs. Eliza
Leon, Mrs. Virginia
Marhoffer, Mrs. L. A.*
Miller, Mrs. Matilda*
Miller, Robert W.
McAskill, Mrs. Maggie*
Palmer, Mrs. Isabel
Pierce, Andrew*
Shipman, Mrs. Laura*
Tack, Mrs. Jane*
Tack, Nellie*
Tack, Margaret*
Wright, Mrs. Sarah G.
(Co. Supt. of Schools)

*Transferred from the Methodist Church.

Among those who became members later are many names still well known among us: Mrs. Ethel Bray, Mrs. Roland Bray, Mrs. Calvin Bass (now Mrs. T. J. Hampson), Julia Caughell, the Lawrence Cadras, the Edwin Cadras, Mrs. Laura Ducey, Margaret Hight, Belinda Finch (recently deceased), Mrs. Luella Flynn, the William Grahams, the Harry Hampsons, Winifred Hardin, Laura Johnson, Caroline Johnson, Patricia Lehman, Claire and Marguerite Newman, Clarice Nichols, Mrs. Henry Parsons, Shirley Parsons, Mrs. Walter Reinemer and sons, Richard and Donald, the Tiedeman family, Anna Wulf.

## ELDERS IN THE PRESBYTERIAN CHURCH

Elders are non-ministerial persons, ordained to a positon of government in the local church. They, with the Pastor, make up the Session which governs spiritual matters, while the trustees care for property and finances. Elders, from 1892 until dissolution of the Presbyterian Church, were as follows: Franklin Knox, M.D., Richard Boyes, David Shipman, James S. Carlyle, Willard G. Peckham, Andrew P. McLean, T. W. Patty, James D. Pomeroy, Wm. Edwards, Osman R. Hull, William McKay, Lawrence Cadra, William H. Graham, I. J. Dickson. Of these, only Lawrence Cadra (since 1918) and William Graham (since 1928) are still with us.

## PRESBYTERIAN PASTORS

Pastors of the Presbyterian Church, from 1892 to 1900, were: Jas. McDonald, Arthur Hicks, Mr. Hicks Sr., W. W. Martin, James Stone, W. Smith, George N. Phelps, J. S. Donaldson, J. H. Madill and Arthur Melbon.

From 1900 to the Federation in 1934 the following: Wilhelm C. Spaan, C. E. Davenport, D. M. Marshman, F. S. Thomas, Wm. M. Wilson, Joel N. Gustafson, Alfred A. Kyburz, A. J. Irwin, George H. Proctor and Hugh B. Sutherland.

**TRUSTEES OF THE PRESBYTERIAN CHURCH**

Back: Wm. Hamilton, C. B. Custel. Front: Greenleaf Curtis, R. W. Miller and Chas. Patty.

## LEADING FAMILIES IN CHURCH AND COMMUNITY

ANTHONY, Joseph G., came to California via Panama, 1853; established the first flour mill in Smith River Valley; justice of the peace, 1886-88; married Emily Bailey; leader in church affairs in Smith River.

AVERY, Betsy, mother of the Baileys.

BAILEY, John D., came to California in 1851. By 1853 he was in Crescent City, where he was joined by his mother, Betsy Avery, and by brother, William Carey Bailey, sister, Emily, and the Woodruffs. John was county superintendent of schools, 1865-67; justice of the peace in Smith River in 1867-69 and after 1882; he joined the Methodist Church, probably before 1867; his wife, Mary, joined in 1867. He was a class leader in the church, and a local preacher, licensed to preach in the absence of a minister, and Sunday School superintendent; his daughter, Kate, joined the church in 1888, and married Robert Walton.

BAILEY, William Carey, arrived at Crescent City April 4, 1854, with his mother and sister, Emily. He and John operated Bailey Brothers' ranch, general store and sawmill. He was a good Christian and churchman from his youth. His daughter, Lotta, is Mrs. Joseph Hamilton. One of his youngest descendants, child of Leon Bailey of Fort Dick, was recently baptised in the Federated Community Church.

BEAM, Thomas and his wife, Catherine, arrived in Del Norte county in 1861, he having first come to California in 1858 and gone back to get his family. They were pioneer ranchers. Mrs. Beam and children, John and Alice, were members of the Methodist Church according to the Crescent City records.

BECKSTEAD, Mr. and Mrs. J. L., Smith River Valley residents, joined the Methodist Church in 1874.

BERRY, Ellen and George E. Sr., children of Thomas J. T. Berry, and grandchildren of Martin Van Buren Jones Sr. Ellen married Lee Jones, not a relative. She was a consecrated Christian woman and an excellent worker with children, serving as teacher and in other capacities in the Methodist Church. George T. Berry married Violet Bray. Both have followed lifelong careers as teachers; both are members of the Federated Community Church.

CAMPBELL, Mr. and Mrs. A. B., came to Smith River Valley in 1884; joined the Methodist Church in 1886; conducted a store, served as postmaster and justice of the peace; moved to San Jose.

CURTIS, Greenleaf, a soldier, came to Fort Lincoln in the line of duty in 1862; came again as a civilian in 1864 to settle in Del Norte county. In 1872 he married Mary Magruder Lord. In later life he was a trustee of the Presbyterian Church, and Mary Curtis and her daughters were members. Julia joined the Presbyterian Church in 1896; married Hugh Caughell, and down to this writing has continued a life of interest in and service to the church. Mabel Curtis joined the church in 1902; never married; served the church well in many capacities down to her passing.

ELDRIDGE, Jonathan Edgar, came to Crescent City in 1853 to begin a career which was varied, to say the least. As furniture merchant, undertaker, photographer, editor and publisher of **The Record,**

he was a well known figure. He married Adaline Hall, who had come to Crescent City with her parents in 1854. Mrs. Eldridge joined the Methodist Church in 1888. In 1892 she and her husband provided the lot on which the Presbyterian Church was built. In 1895 Mr. Eldridge joined that church.

FILKINS, Eliza, with her husband were early day ranchers on the edge of Crescent City, from whom the Filkins Tract takes its name; she was a hard worker in the Methodist Church which she joined in 1878. Her daughters, Edna and Bertha, joined the church in 1890. Edna married John L. Childs, and is today the senior member of the Federated Community Church in years of membership. In her later years Eliza Filkins was helpful to the Foursquare Church in getting established.

HAIGHT, Fanny McVay, wife of Daniel Haight, came to California overland with her brother, Joseph McVay, who went from California back to Missouri for her and her children. She was a member of the Methodist Church in Crescent City, and later in Smith River. Her son, Frank Haight, the supervisor, and her daughter, Henrietta Haight Woodruff, have continued in their mother's tradition.

HAMILTON, William A., came to Crescent City with merchandise in 1853 to start a store which has continued in existence, though not in the same location, down to the present. He was county judge, and became a trustee of the Methodist Church in 1868. His wife, Alvenia, was active in the Methodist Church. His son, William, married Cora Moore, who also was active in the church. They had children, Alva, who married Warren Howe; Ruth, who married Dr. E. W. Beacom; and Joseph, who married Lotta Bailey.

HENDERSHOTT, Sidney and wife, Delilah, came to Crescent City in May, 1871. He was with Hobbs-Wall company. She joined the church in 1873; he in 1881; both were officers in the church. In 1894 Mrs. Hendershott and her daughter, Mary Frances, went to Los Angeles where Frances attended normal school. She taught in San Bernardino and Glendale. In the latter place they were charter members of the First Methodist Church about 1904. After Frances' marriage to Frank Walton they returned to Crescent City where they resumed their interest and activity in the church. Mrs. Hendershott continued as an officer of the church down to her death in 1925. Frances was superintendent of the Sunday School from 1910 to 1917, organist for 20 years, and has served in church offices for over half a century.

KNOX, Dr. Franklin and wife, Mary. They came to Crescent City about 1870; joined the Methodist Church in 1887. When the Presbyterian Church began, Dr. Knox was a charter member. Mrs. Knox was a worker with children in that church.

LANE, Benjamin Franklin, had been a sea captain before settling down in Smith River to keep store in the 1850's. His daughters married as follows: Susan to James Brooking; Mary to John D. Bailey, Hanna to William Carey Bailey. Dr. Lane was a member of the church which he joined in 1870.

MASON, Dr. Edgar Sr., and family came to Crescent City in 1853. His daughters Ln and Laura were members of the Methodist Church, joining in 1869. Ln married Jacob Marhoffer, superintendent for Hobbs-Wall for many years. Laura married D. E. Shipman.

McVAY, Hutson and his wife Elizabeth, came overland in 1860.

He was captain of a wagon train drawn by oxen. He and his sons brought the first blooded stock and first Morgan horses to Del Norte. They settled in the Smith River Valley. Hutson, Elizabeth and son, John, joined the Methodist Church in 1862. After John's marriage, his wife, Martha, also joined the church.

Hutson was a class leader in the church — that is, was in charge of the spiritual welfare of a number of members.

John Newell McVay was active in church and community affairs. He served as superintendent of Sunday School, and sometimes conducted church services in the absence of a minister. Although his religious activity was in the Smith River section, his membership, like others herein named, was carried in the records of the Crescent City Methodist Church.

John N. McVay taught the Bradford school; was county superintendent of schools in 1878; county supervisor in 1882; assemblyman in 1888; postmaster at Smith River, 1892-96; again superintendent of schools in 1898; county assessor in 1902; and justice of the peace at two different times, in Chetco, Oregon, while there for a few years, and in Smith River Valley.

Lucinda McVay, who had married the first Daniel Finch and had been widowed in Missouri, next married Daniel Otto and came west to California with the McVay family. She, her husband and daughters, Susan and Alice, became members of the church. Her son, Daniel Finch, married Bel Inda Gray who was a church member in Crescent City until her death in 1954.

MOODY, Mr. and Mrs. Charles D. He was a tinsmith and had a large shop on Second street, back of where the Bank of America now stands. His work included making milk pans used by the many dairies before cream separators were used, and pails and cups, etc., for household use. The Moodys joined the Methodist Church in 1878. He was a class leader in 1880. They adopted or reared as a foster child, Edna Finch. Mr. Moody was a half-brother of Eliza Filkins. About 1890 the Moodys sold out and took up land on the Klamath, and Edna Filkins Childs recalls in her youth going by boat to Klamath to visit them, for there was then no road from Crescent City to Klamath, she states.

NICKEL, John Ramey, came across the plains in 1850. Come to Crescent City in earliest years of the city; married Rachel Record in 1864; joined the Methodist Church in 1859, his wife joining in 1869. Nickel operated a general store in Crescent City for a time in the 70's, and then ranched in Elk Valley. He was county supervisor, 1886-88. He served in the church as a class leader and a Sunday school superintendent. His daughter, Rosa Lee, joined the church in 1878, married Morris Hancock. His daughter, Ida May, joined the church in 1886, married Frank Turner. Mrs. Anna Wulf states that while she taught school in the Lincoln District she boarded at the Nickel home.

WALTON, George, arrived at Crescent City in 1853. He started a brick kiln; operated a 400-acre dairy farm. Married Millicent Adair. In 1859 both of them joined the Methodist Church, in which they played an active part the rest of their lives.

Their daughter, Alida, joined the church in 1888, married David Leishman (later county superintendent of schools), and subsequently married Frank Laduron.

Daughter Minnie married Alex Campbell. She joined the Methodist Church in 1895, and is second in seniority of membership in the Federated Community Church. She has been a good church worker all these years.

Robert Walton married Kate Bailey. Frank Walton married Mary Frances Hendershott, and all his life was active in church affairs. He was councilman for many years in Crescent City.

WARD, James, came to Crescent City and was employed as engineer in the Hobbs-Wall lumber mill. He married Margaret Bray, sister of R. D. Bray, and aunt of Mrs. Geo. T. Berry Sr. They came into the membership of the Methodist Church in 1894 and were staunch members until his death in 1921 and her passing in 1924. Very little happened at church in those years without the interest and help of the Wards. In the days when few men were in church there were always Frank Walton, Joe Hamilton and James Ward. Frances Ward Short continues the family tradition in the church, as do the Maris Ward family. Frances and Maris are grandchildren of James Ward.

WOODRUFF, Curtis and his wife, Sarah Bailey Woodruff, sister of John and William Bailey and daughter of Betsy Avery, crossed the plains with her family and arrived in Crescent City in 1854. They were members of the first Methodist class, formed by James Jeffrey, pioneer Methodist preacher. Their son, Clarence, joined the church in 1888. Grandson Everett and his wife, Henrietta Haight Woodruff, have continued in the Methodist Church, in Smith River, where they reside.

**HIGH SCHOOL GRADUATES IN THE NINETIES**

Back: Mary Curtis, Julia Curtis Caughell, Anna Gilbert Wulf, Kate Mason. Front: Mabel Benson, Frieda Beiler, Laura Vorlander.

## SOME RECOLLECTION BY OLD TIMERS

The coming of the next Methodist pastor to Crescent City can be told in the words of his widow. This young couple, Rev. and Mrs. Charles Winning, were here in the years 1894-96. Looking back 60 years for her memories she recently wrote to the present pastor: "It was at the Conference at Pacific Grove in September, 1894, that Mr. Winning received his appointment to Crescent City — picturesquely located — where the main street was the surf, and ferns and forest furnished the background — a beautiful setting — that only God could make.

"After a rough sea voyage we arrived safely, and found friends who gave us a most cordial welcome, which was followed by a fine reception which was held in our new home, a ten-room parsonage — there were three in our family.

"The people were kind and cooperative. The church building which was greatly in need of remodeling, took on a new and dressed up appearance when Mr. Winning and the men of the church worked together on the interior and exterior with hammer, paint and brush. . . .

"Not the least of importance of the happenings during our pastorate was the birth of a son, on December 7, 1894; and we named him Charles Del Notre."

Mrs. Winning goes on to relate that her son was preacher, university teacher and soldier, and is today International Relations Officer for the U. S. Army in Germany, stationed in Heidelberg.

### RECOLLECTIONS OF OUR SENIOR MEMBER — EDNA CHILDS

Edna Childs, daughter of Eliza Filkins, widow of the late John L. Childs, joined the Methodist Church in 1890, her membership thus antedating that of any other living member. The first pastor whom she recalls is Rev. J. W. Kuykendall, here 1880-1883. Her mother and Mrs. Kuykendall were close friends. The Kuykendalls had a buggy, and one of the delights of Edna's life when quite small was to ride in that buggy.

Mrs. Filkins was a practical nurse, and ministered to the sick in a good many homes.

Edna recalls Rev. W. T. Mayne and his family, who were here the one year, 1883-84, particularly because a daughter of the minister, Bessie Mayne, became principal of the grammar school in Crescent City. She taught music to private pupils while here, too. After her family left she boarded in the home of Judge Wm. Hamilton. After she left here she eventually became a teacher at College of Pacific at San Jose. She now lives in Berkeley.

Mrs. Childs remembers Rev. Colin Anderson as having two daughters. It was during his one year pastorate that the church divided and the Presbyterian Church was established.

Best of all the ministers before the turn of the century she remembers the Charles Winnings. They were young when they came, with one small baby. Another was born while they were here, to be called Del Norte Winning.

EDNA FILKINS CHILDS

FRANCES HENDERSHOTT WALTON

MINNIE WALTON CAMPBELL

Times were hard for everyone in 1894-96, but they were especially hard for this young family, in a church which had recently lost much of its strength. It is recalled that the only meat there was for the table was oftentimes the liver, which those days butchers gave away. A conscientious and much burdened young wife of the parsonage was helped by the young Edna Filkins who lived in their home one year while attending high school, and who went with them to their next pastorate and lived with them another year.

Mrs. Childs comments regarding the times that Crescent City has improved in that the community is much more inclined to attend and support churches than in the old days she remembers. She recalls the struggle to support the church needs by holding entertainments and by soliciting support from people of the town. Says she, "If two women went out soliciting funds and received $2.50 from a merchant, that was a large gift, and if an afternoon's soliciting netted $20, that was wonderful."

But she believes, on the other hand, that the town has gone backward in another respect. Drunkenness and drinking is far worse, she believes, with the modern tavern and bar and drugstore and grocery store sale of liquor on every hand, and with women frequenting bars, than it was in the old days. No woman except a prostitute would be seen in a saloon, and not even that type of woman would put on the rowdy display some people seem to think is a true representation of 1854 times.

Among members of the church Mrs. Childs recalls from her childhood was Mr. Boyes, a Scot whose accent was so thick it was impossible for a child to understand him. She remembers his testimony in church — he would stand and tug at his beard for a bit until he seemed to have his thoughts collected, and then he would begin and speak at some length, but she couldn't understand his words. He and his wife came into the church in 1882, from a Presbyterian Church elsewhere, and when the Presbyterian Church began here, they took their membership to it.

Mrs. Stella Elliott says of her father, John McVay, that she thinks she never heard him speak ill of anyone — he was able to say some good thing about everybody.

Speaking of Mrs. Eliza Filkins, mother of Edna Childs, Mrs. Elliott says her best memory of her is of going into the large kitchen-living room at Mrs. Childs' home and seeing Mrs. Filkins with the Bible in her hand, reading, and with a most peaceful expression on her face.

Mrs. Elliott remembers the strictness of some of the ministers she knew as a child, when dancing and card playing were great sins, and for a church member to drink liquor might occasion some inquiry as to his fitness to continue as a church member.

Joseph Hamilton recalls that John Nickel used to take the collection in the morning service, but that often a man named Dollarhide took it in the evening. One Sunday evening the minister announced, "This morning the collection was taken up by the Nickel and this evening it will be taken up by the Dollar—hide."

Mrs. Frances Walton recalls that her mother and Mrs. John Nickel used to collect money for the minister's salary. They were close friends; Mrs. Nickel was the spokesman, but Mrs. Hendershott gave her moral support.

Mrs. Walton relates that when she was a young girl one of the

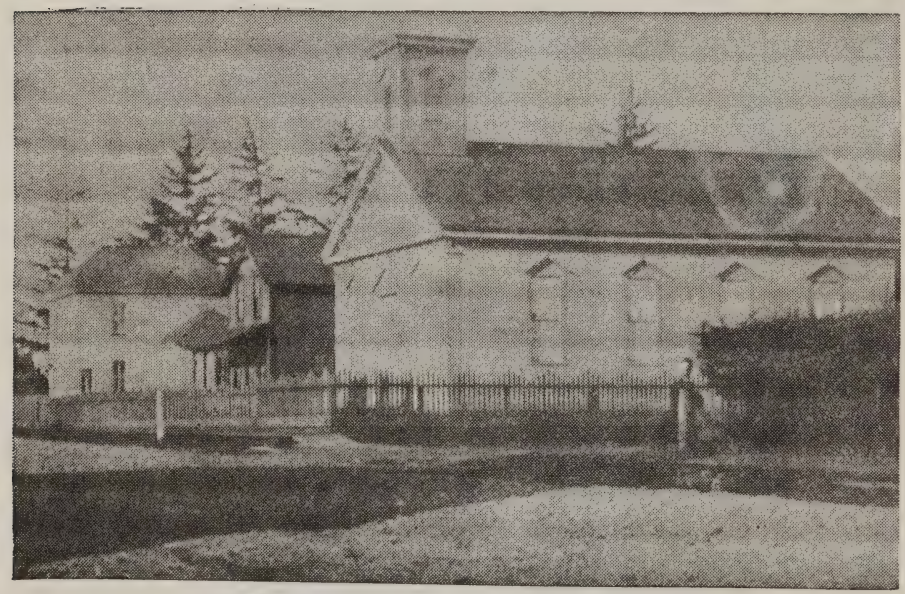
men used to make it his business to attend to keeping the fire up in the stove, and as he always sat by the stove, oftentimes he would be encouraged by the wormth to doze off, and his mouth would open wide as he slept; and this happened so often the customary name for him among the young folks was "Old Salmon-mouth."

The Hamilton family contributed much to music in the church. Mrs. William Hamilton Sr. and four of her children: Joseph, Alva Hamilton Howe, Ruth Hamilton Beacom, and their half brother, James McNulty, provided organist and the four parts of the choir.

Somewhat earlier, when Joseph was a small baby, his mother, who was then organist, used to place the baby on the top of the reed organ while she played for a service, providing the congregation with the diversion of watching the baby through the decorative fretwork along the top of the organ. It is not recorded whether young Joe also joined in the singing at that time.

Major James Brookfield, of the G.A.R., husband of Hattie Brookfield who still lives in Crescent City, was a regular choir member in the earlier 1900's.

The group, which provided music for scores if not hundreds of funerals, included Frances Walton as organist, Edna Childs, Myrtle Manley, Leo Dressler, W. H. Lehman and Joe Hamilton.



**METHODIST CHURCH — 1868-1953**

Each of the next three buildings beyond the church was used successively as the minister's home from 1861 until just a few years ago.

## SOME NOTABLE CHURCH OFFICIALS

Serving as trustees or other officers of the Methodist Church during the years have been many persons who have also served in public office. Among them are the following:

**Before 1900**

Jos. G. Anthony—Justice of the Peace.
John D. Bailey—County Superintendent of Schools, Justice of the Peace.
A. B. Campbell—Merchant, Postmaster, Justice.
W. A. Hamilton—Pioneer merchant, Superior Judge, District Attorney.
Dr. Edward Mason—Physician, Superior Judge.
John McVay—County Supervisor, County Superintendent of Schools, Assemblyman.
John Miller—Blacksmith, Dairyman, Supervisor.
John R. Nickel—Merchant, County Superintendent of Schools, Supervisor.
David Leishman—County Superintendent of Schools.

**After 1900**

James Brookfield—Major, U. S. Army, Civil War.
John L. Childs—Editor, County Clerk, District Attorney, Superior Judge.
Jos. Hamilton—Postmaster, School Principal, County Superintendent of Schools.
John Smith—Dairyman, Recorder.
Frank Walton—City Councilman many years.
Harland McDonald—School Principal, County Superintendent of Schools.
George Tryon—Rancher, Supervisor.
George T. Berry Jr.—Justice of the Peace.
Arlene Spann—County Assessor.
Guy Hedrick—Merchant, Supervisor.
Murdock Roeder—Mortician, City Council.
Ray Schach—Merchant, City Council.

## PASTORS OF THE METHODIST CHURCH FROM 1896

Pastors of the Methodist Church from 1896 were: Rev. C. F. Coy, 1896-97; Thomas Leak, 1897-98; Charles N. Goulder, 1899-1901.

In this period, Smith River Valley residents no longer appear as members in the Crescent City church books. Leaders from the first generation of church members still remain, as Mr. and Mrs. J. R. Nichols, and Mr. and Mrs. George Walton, and the C. D. Moodys. Also Cora Hamilton and Eliza Filkins. The James Wards now appear, to begin a long period of service. New in membership, too, is the lighthouse keeper for forty years, Robert G. Jeffery (not related, apparently, to the pioneer preacher) and his wife.

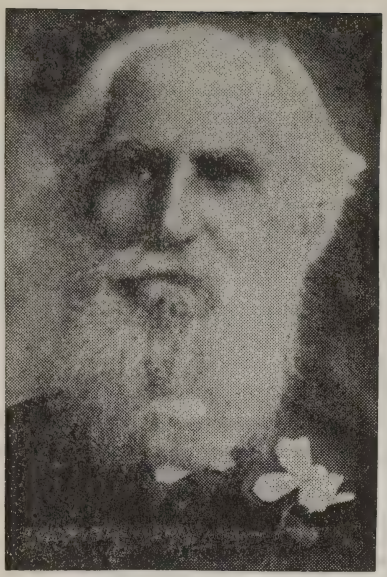
Marriages in this period include Frank Tryon and Della Richardson, Robert G. Jeffery and Ida Palmer; Robert Howland and Ida Webster, Robert Walton and Kate Bailey, John L. Childs and Edna Filkins.

Leading the church in the next period were: Francis L. Newcomb, 1901-02; E. S. Robertson, 1902-04; Hilon O. Edson, 1904-07; Ward W. Hurlbut, 1907109. Major James Brookfield, Mrs. Ida Berry, and others became members. and marriages included: Dave Goodlow and Ethel Tryon; John Endert and Eliza Filkins; Eph Music and Gladys Macauley; Warren Howe and Alvenia Stowers; Roland Bray and Effie Nelson; Walter Muncy and Prudence Musick.

Rev. G. R. Stanley was pastor 1909-12; A. F. W. Walters, 1912-13; C. E. Pettis, 1914-16. The only woman pastor the church ever had was here 1916-18, Ruth W. Oveson; and Lloyd Smith, 1918-20. Marriages in this decade included George T. Berry and Violet Bray; Wilhelm Crone and Fay Tryon; Charles Gribling and Hilda Tryon; Clyde Stowers and Doris Lind; Richard Childs and Beryl DeArmand; Pollard Kemp and Frances Moore; Chester R. Ward and Lillian Crucius.

To his first pastorate came Horace Allen in 1921, remaining two years and three months. N. A. Morrison was pastor, 1923-26; Fred Engebretson, 1926-28; J. Freeland Johnson, 1928-34. During this period Mr. and Mrs. Ed Childs joined the church, as did also Martha Charles and her daughters, Barbara and Margaret, Pearl Fort, Phoebe Hawkins and Billie and Pattie Newman.

Marriages in this period included Edwin Cadra and Edna Finch; Samuel Conway and Ila M. Berry.



REV. W. T. MAYNE
1883-1884

REV. HORACE H. ALLEN
1921-1923

DIST. SUPT.
DONALD BALDWIN

PASTOR DON M. CHASE
1952—

1987387

## THE CHURCHES GET TOGETHER AGAIN

When the great depression of the 1930's struck Crescent City, the community became practically bankrupt. What had always been a struggle for the two Protestant churches now became almost impossible financially, and so they were driven to repair, by federating, the breach created forty years earlier. There follows an account prepared by Mrs. Frances Walton and Geo. T. Berry Jr.

Prior to 1933, Crescent City's Methodist and Presbyterian congregations struggled to survive and continue their work, lacking financial support and workers, and dependent upon missionary support from their respective denominations. Concerned for the future of the Christian enterprise in Crescent City, members of these churches prayerfully sought a solution.

After deliberation, both churches concluded that the best answer was federation into one local church. The Methodists having expressed their willingness to federate, the Presbyterians on June 25, 1933, voted federation. A joint committee was appointed to work out the details with Dr. Payne (Presbyterian) and Dr. Rankin (Methodist). On the report of this committee, on July 16, 1933, the federation became official, with these purposes: "To unite the Christian forces to strengthen the Church in building the Kingdom of God."

The Methodist pastor, Rev. J. Freelen Johnson, was chosen to serve as pastor, and a governing body, the board of control, was named, with four members from each group. People uniting with the church from other denominations were to be received as "associate" members. For each ten such members there was to be one representative on the board of control. With Pastor Johnson as chairman, the first board of control consisted of Mr. W. H. Graham (Presbyterian), vice-chairman; Mrs. Frances Walton (Methodist), secretary; Mrs. Julia Caughell (Presbyterian), treasurer; Mr. C. M. Bass (Presbyterian), Mrs. Minnie Morris (Methodist), Mr. G. J. Reeves (Methodist), Mrs. Anna Wulf (Presbyterian), and Mrs. Lotta Hamilton (Methodist).

The first service of the Federated Church was held at 11 a.m., July 23, 1933, in the Presbyterian Church. The merged Sunday Schools met in the same building, with Rev. A. J. Irwin, a retired Presbyterian minister, as superintendent. The Young People's Society and the evening service were held in the Methodist Church. The pastor continued to occupy the parsonage, but the manse was rented.

Each group held its stated business meetings (Presbyterian Sessions and congregational meetings, and Methodist Quarterly Conferences). Both denominations continued contributions to missionary aid (on a 50-50 basis) applied to Klamath as a missionary project. Under the merger, women's organizations became a Ladies' Aid and a missionary group, the Young People's Society, became the Christian League, and a Men's Club was organized. In April, 1934, a group of younger women formed a Junior Aid.

The first annual meeting was held on April 3, 1934. The year's receipts totaled $1,033.01, with disbursements of $974.62, leaving a cash balance of $58.39. The pastor's salary was set at $1,200.00 minimum—$1,500.00 maximum. Quotas were paid each denomination for their special funds, including benevolences. During these early

years the financial condition of the church was not encouraging, for salaries and askings were often in arrears.

On June 30, 1935, Rev. Freelen Johnson resigned, and the church was served by various supplies until November 15, 1935, when Rev. Hugh A. Huddleson, a Presbyterian minister, was installed under the denominational rotation governing pastoral assignments under the federation. In 1937, Rev. and Mrs. A. J. Irwin, the retired Presbyterian minister and his wife left, to the sincere regret of the church, for they had given such fine cooperation in the federation. During Mr. Huddleson's pastorate, Mr. George Knapp donated an electrified reed organ and made several donations to the upkeep of the Presbyterian property. Pastor Huddleson resigned on February 27, 1944, and the church had no pastor until the Methodist Conference met in June. Rev. T. L. Thuemler of the Seventh Day Adventist Church conducted Sunday morning services until the Methodist Conference assigned Rev. Edwin R. Freeman.

Both church buildings continued to be used by the church, but were in bad condition and only emergency repairs could be made. Thus there was discussion of the proposition of checking both buildings for renovation, or of disposing of both and building a new church. In March, 1945, the Presbyterians appointed Mrs. Ruth Reinemer and Miss Mabel Curtis and the Methodists appointed Mrs. Frances Walton and Mrs. Phoebe Hawkins as a committee to discuss plans for a new church with the respective boards of trustees. On August 21, 1945, congregational meetings of both churches were called to vote to sell their church property for funds with which to purchase a new site and build a new church. Both denominations voted to take this important step.

In November, 1945, an option was taken in the name of Melton Nielsen, chairman of the Presbyterian trustees, and Frank Walton, chairman of the Methodist trustees, on a lot at Seventh and H streets. The full purchase price was $2,500.00. Conferences were held with Dr. Correll M. Julian, Methodist District Superintendent, and Dr. Green, a Presbyterian official, as to future policies of the Federated Church. The Presbyterian Synod and the Methodist Conference voted that an exchange of territories was more constructive than continued federation, it being advisable to exchange fields of responsibility where federated churches were located, thus eliminating rotation of loyalties in denominational leadership. Further, funds from the sale of Presbyterian property could not be used for an independent community church and the property was felt best held by one denomination from which any financial help must come.

Since some building funds were accumulating, the board of control voted on January 15, 1946, to take the necessary amount from the general building funds to complete the purchase of the lot, with the title continuing to be held in trust by Mr. Nielsen and Mr. Walton as chairmen of the respective trustees. A Building Fund committee was appointed, consisting of Messers. Nielsen, Mackenzie, Reinemer, Dempsey and Hallin. On January 27, 1946, the board of control voted that the trustees of both churches, finance, building fund, and building committees be a general committee to discuss plans for the new building under the general chairmanship of Melton Nielsen.

In January, 1946, the Presbyterian trustees accepted, subject to approval, Mr. Ralph Yoder's offer of $3,500.00 for their church prop-

erty, and in February, 1946, with the consent of District Superintendent Julian, the Methodist church property was sold to Mr. Murdock Roeder for $5,000, with the privilege of using it for two years while building the new church.

On February 14, 1946, the boards of trustees of both churches, members of the board of control of the Federated Church, the Presbyterian Session, and laymen serving on active committees held a business meeting. A motion by Mr. Mackenzie, seconded by Mr. Reinemer that the two groups of trustees, Methodist and Presbyterian, be united in one group carried unanimously. Melton Nielsen was elected chairman of the combined group. Vote by secret ballot on the proposition to accept Methodist parentage was unanimous. Motion by Mr. Allison, seconded by Mr. John Smith, that this be so ordered, carried. This action balanced an exchange at Winters, California, where all Methodist property was given to the Presbyterian Church. On the motion of Mr. Reinemer, seconded by Mr. Mackenzie, it was voted to call the new organization the Federated Community Church.

On May 5, 1947, Rev. Freeman announced his resignation to attend school. This was the date of the last recorded meeting of the board of control, and from that date the church has been governed by the Official Board of the Federated Community Church.

On May 25, 1947, a Presbyterian congregational meeting empowered and ordered the trustees to sell the Presbyterian Church property and to turn over the proceeds to the newly elected trustees of the Federated Community Church. The clerk of the session was ordered to distribute cards transferring membership to the Federated Community Church rolls.

(The foregoing account was prepared by Frances Walton, with editorial assistance by Geo. T. Berry Jr.)

The congregation of the Federated Community Church now faced the task of building an edifice adequate to their needs. The sale of the old Presbyterian building to Ralph Yoder and of the Methodist properties to Murdock Roeder netted $8,500. By a series of varied endeavors, including generous giving by members and friends over a period of several years, sufficient funds were secured to complete the new concrete semi-gothic structure at a cost of $63,000.

Improvements and furnishings costing an additional $10,000 were secured, including a two-manual pipe organ which Mrs. Lillian McNulty gave in memory of her late husband, James McNulty.

The new building was first occupied in February, 1949. By February, 1954, it was all paid for (and valued now at $100,000). The financial achievement is a tribute to the pastoral leadership and to the loyal and cooperative people of the church, numbering less than three hundred in membership at the time the debt was cleared.

The committee which guided the project included Ed Dempsey, Ralph Hughes, Jack Harper, Norman Crane, Elton Higbee, Melton Nielsen, Walter Reinemer, Lawrence Cadra, Frank Walton, Anna Wulf, J. H. Tiedeman, W. H. Graham, Jos. M. Hamilton, A. B. Bower, Guy Griffin, Ed Childs, John Smith, Verne Hallin and Hartley Naslund.

Rev. Jack Butler came to the church as pastor in 1947, just as the new building was begun. His term as pastor was characterized not only by the inspiring experience which comes to a congregation as it builds, but also by the enthusiasm of new blood in the church.

Pastor Eldon Farmer came in 1950 and remained two years. The

forward movement of the church continued, and in addition to Crescent City work, he shepherded the flock at Klamath and pushed through the building of a new church there.

The present pastor, Don M. Chase, began his service in 1952, and has now begun this third year. The greatest forward movement in membership has been registered in 1954, with a net increase of 102 members. The Sunday School has climbed to an average of 194 per Sunday, compared to 81 in 1947.

While the Federated Community Church was growing, the city and county were also increasing in population. From a figure of 8078 in 1950 the county's population has grown to 15,000 in 1954. In the elementary school district which includes the immediate environs of Crescent City, enrollment has risen from 410 in 1948 to 950 in 1954.

This increase in population has led the founding of many other churches in recent years. From 1855 to 1892 the only Protestant church was the Methodist. From then to 1930 there was only one more, the Presbyterian.

The Foursquare Church came in 1930. In the late 19th century an Adventist Church was organized in Smith River. About twenty years ago the group moved their center of worship to Crescent City. Since the middle 40's, and especially since 1949, have come Nazarene, Church of Christ, Southern Baptist, Missouri Synod Lutheran, Episcopal, Assembly of God, and Christian Science churches, with a Mormon Sunday school in addtion. The Foursquare people have a fine building and are prospering. The Baptists are advancing rapidly, and the others are flouishing also.

And the future, as the second century of life in Crescent City begins, looks very favorable for Christian faith and life. Once again, as it was in the first few decades of the city's history, leading men of the community are attending church in large numbers, and are devoting their abilities and efforts to serving God. Many churches are flourishing where half a century ago two Protestant churches had a hard struggle to keep going. This is a better day, and we rejoice in it.

## THE FEDERATED COMMUNITY CHURCH IN THE SECOND CENTURY

As the pioneer preachers were called by God to come to Del Norte county, enduring hardships, to preach the gospel, so the church today has a mission to the community to point the way to faith in God, and to unite Christian believers in fellowship, worship and service. Training children and youth, challenging parents to give their children Christian training and example, helping adults to think out the meanings of Christian citizenship, gathering youth together in fellowship to help them find the higher meanings and values of life, offering men and women fellowship and service opportunities—all these are part of the work and program of the Church as we begin the Second Century of Our History.

Such a program, including the clubs, Sunday school classes, choir groups, Youth Fellowships, and service groups of adults, requires adequate facilities. So crowded are the present church activities that a minimum of twelve additional rooms are now needed, and a campaign

to secure funds for the building project will be undertaken in September, 1954, as now contemplated.

Many people will have the privilege of making an investment in the character and life of hundreds of future citizens by helping to provide the needed facilities. A one-room church may have been adequate in 1854. In 1954 a far greater demand is made upon us—that we fail not in our mission—to hold high a standard of faith and life in a new century. And in meeting that challenge we shall not fail.

## METHODIST PASTORS IN CRESCENT CITY

| | |
|---|---|
| 1854-57 | James Jeffrey |
| 1857-58 | Chas. Northrup |
| 1858-59 | J. Pettit |
| 1859-60 | W. J. Cosper* |
| 1860-61 | John Roork |
| 1861-63 | C. N. Hinckley |
| 1863-64 | J. J. Cleaveland |
| 1864-65 | J. Baldwin |
| 1865-67 | J. J. Rice |
| 1867-69 | J. W. Bryant |
| 1869-71 | Archibald Taylor |
| 1871-74 | Solomon Kinsey |
| 1874-75 | Seneca Jones |
| 1875-76 | E. J. Walker |
| 1876-78 | Lemuel M. Hancock |
| 1878-80 | B. F. Taylor |
| 1880-83 | J. W. Kuykendall |
| 1883-84 | W. T. Mayne |
| 1884-86 | John Appleton |
| 1886-91 | E. A. Wible |
| 1891-92 | Colin Anderson |
| 1892-94 | S. H. Rhoads |
| 1894-96 | C. E. Winning |
| 1896-97 | C. F. Coy |
| 1897-99 | Thomas Leak |
| 1899-01 | Chas. Goulder |
| 1901-02 | Francis Newcomb |
| 1902-04 | E. S. Robertson |
| 1904-07 | Hilon O. Edson |
| 1907-09 | W. W. Hurlbut |
| 1909-12 | G. R. Stanley |
| 1912-14 | A. F. W. Walters |
| 1914-16 | C. E. Pettis |
| 1916-18 | Ruth Oveton |
| 1918-20 | Lloyd Smith |
| 1920-21 | E. S. Deane |
| 1921-23 | Horace H. Allen |
| 1923-26 | N. A. Morrison |
| 1926-28 | Fred Engebretsen |
| 1928-34 | J. Freelen Johnson |
| Here the Federation begins. | |
| Succeeding pastors named elsewhere. | |

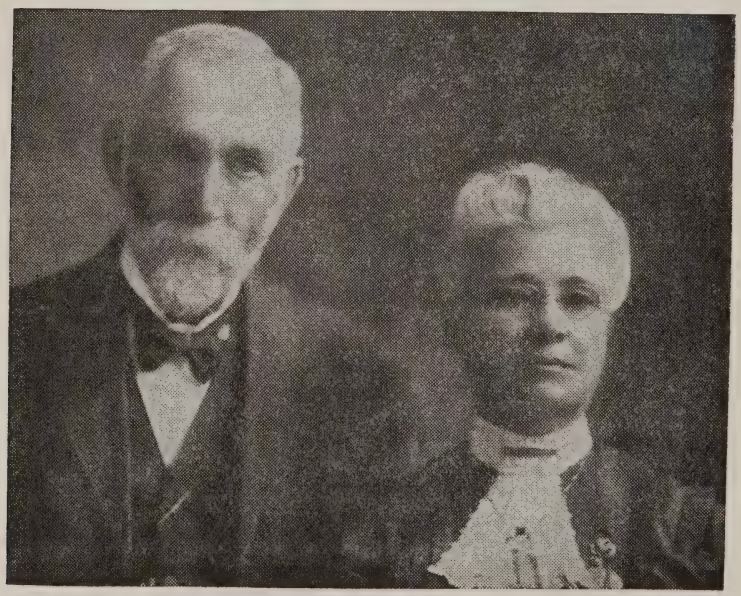
*Jas. Hunter was appointed at Conference but did not come.

## PASTORS AFTER FEDERATION BEGAN

Federation of the Methodist and Presbyterian Churches was in process during 1933. The Methodist pastor, Rev. J. Freelen Johnson, continued for a time after the Federation was arranged, until 1935. Following him were:

| | |
|---|---|
| 1935-44 | Hugh A. Huddleson (Presbyterian) |
| 1944-47 | Edwin Freeman |
| 1947-50 | Jack L. Butler |
| 1950-52 | Eldon L. Farmer |
| 1952- | Don M. Chase |

Pastors since 1944 have all been Methodists. And by agreement reached locally and in concert with Presbyterian and Methodist authorities, this church will continue to be served by a Methodist pastor, and the Presbyterian denomination will not re-enter the field with a church of their own, but the members who were not Methodist were given the privilege of continuing to consider themselves whatever they preferred to be. The church operates as a **community** church, respecting every one's beliefs, and not pressing a denomination upon its members. It seeks and invites the affiliation of Christian men and women of good will, regardless of the usual denominational differences.



**MR. AND MRS. JAMES WARD**

# MEMBERSHIP OF FEDERATED COMMUNITY CHURCH, 1954

Appel, Mr. and Mrs. Robert
Arnold, Mrs. Philip
Babcock, Mrs. Margaret
Babcock, Mina
Bailey, Mr. and Mrs. Leslie
Bailey, Mrs. Harry
Bain, Mr. and Mrs. John
Baker, Mr. and Mrs. John N.
Baker, Norman
Barnts, Mrs. Warren
Baxter, Mr. and Mrs. Leonard
Baxter, Gloria and Stephen
Berry, Mr. and Mrs. Geo. Sr.
Berry, Mr. and Mrs. Geo. Jr.
Bixler, Mrs. C. J.
Black, Mary (Mrs. R. Miller)
Black, Sandra
Boyd, Dennis
Boyd, Mr. and Mrs. Stanley
Boyd, Mr. and Mrs. Gale
Bower, Mr. and Mrs. A. B.
Bower, Barbara and Philip
Boyle, Mr. and Mrs. Thomas L.
Bramen, Glen H.
Braun, Mr. and Mrs. Henry
Bray, Mrs. Ethel
Brookfield, Mrs. Hattie
Brown, Beverly Ann
Bundy, Mrs. Joe
Burgess, Mrs. Betty
Cadra, Mr. and Mrs .Lawrence
Campbell, Mrs. Alex
Carr, Mr. and Mrs. Melvin
Carrell, Valerie
Carson, Mike
Caughell, Mrs. Julia
Charlie, Mrs. Martha
Chartier, Mr. and Mrs. Ellis
Chase, Mrs. Don
Chase, Galen
Chase, Mrs. Edna
Childs, Mrs. Edna
Cook, June
Cooper, Mrs. Emma
Cowen, Mrs. Ed
Crabb, Verna Mae
Crawford, Dr. and Mrs. Henry
Crawford, Henry Jr.
Crofoot, Mr. and Mrs. Cecil
Crofoot, Mrs. Mabel
Crummett, Mr. and Mrs. Peter
Davidson, Mr. and Mrs. Byron
Dawley, Loretta O'Day (Mrs. Paul)
Diar, Martha
Dickson, Mr. and Mrs. Merrill
Dodd, Barbara (R. Childs)
Douglass, Mr. and Mrs. Paul
Ducey, Mrs. Laura
Dunning, Glen
Eller, Mr. and Mrs. Vern
Elliott, Mr. and Mrs. Judd
Elliott, Dorothy
Erickson, Mr. and Mrs. Harold
Erickson, Linda
Erickson, Mr. and Mrs. Wm.
Evanow, Mrs. Anthony
Evans, Mrs. Fred D.
Falwell, Mrs. Don
Farber, Gisela
Fike, Mr. and Mrs. Lennis
Flynn, Mrs. Louella
Fowler, Mrs. Archie
Fowler, Fern and Lewis
Fowler, Mr. and Mrs. Ralph
Fowler, Judy
Forrest, Mr. and Mrs. Jas.
Forseth, Mrs. Ted
Forseth, Karen
Fort, Mrs. Pearl
Francis, Mrs. Elmina
Furtado, Mrs. Lawrence
Fulkerson, Mr. and Mrs. G. H.
Fulkerson, Judith Lee
Giddings, Mrs. Ann Spott
Gildner, Mr. and Mrs. Eldred W.
Graham, Mr. and Mrs. W. H.
Griffin, Mr. and Mrs. Guy
Griffin, Rodney
Goff, Mrs. Marjorie
Goff, James
Goulding, Wandalu
Hager, Mrs. Vern
Hager, Jean
Hale, Mr. and Mrs. Bertram
Hambree, Mr. and Mrs. James
Hansen, Mr. and Mrs. Russell
Hansen, Jo Ann
Harper, Mr. and Mrs. Jack
Harper, Nancy
Harman, Mr. and Mrs. Glenn
Hawkins, Mrs. Phoebe
Hardin, Mrs. Winifred
Hamilton, Mr. and Mrs. Jos. M.
Hampson, Mr. and Mrs. T. J.
Harris, Mr. and Mrs. Walter L.
Harkema, Mrs. Kenneth
Harkema, Sandra and Kenneth Jr.
Hedrick, Mr. and Mrs. Guy C.
Hein, Mrs. Leland P.
Hein, Mr. and Mrs. Edward

Hemmingson, Mr. and Mrs. Donald
Hewitt, Mr. and Mrs. Berl
Hickey, Mr. and Mrs. Benjamin
Hickman, Mrs. Florence
Holloway, Mr. and Mrs. Ernest
Howe, Mr. and Mrs. Charles
Hughes, Mr. and Mrs. Ralph
Hurd, Mrs. Elven
Hurdle, Mr. and Mrs. Richard
Hussey, Mrs. E. M.
Isham, Mr. and Mrs. Waldo C.
Jacobs, Mr. and Mrs. Tom
Jameson, Mrs. Marie
Johnson, Mrs. Gordon
Johnson, Ann
Johnson, Laura
Jones, Mrs. Effie
Jones, Mr. and Mrs. Victor
Jones, Mr. and Mrs. Don
Jones, Pat (Mrs. Bob)
Kemp, Mr. and Mrs. Pollard
Kent, Mr. and Mrs. Frank
King, Mrs. Hazel
King, Bessie Lee
Knope, Mr. and Mrs. Verne
Kruger, Mr. and Mrs. Carl
Larsen, Mrs. V. J.
Lavan, James
Laws, Mr. and Mrs. C. B.
Laws, James
Lehman, Mrs. Allen
Lehman, Scott and Lynn
Lehman, Mrs. Lorimer
Lenhart, Mrs. Alfred
Liscom, Mrs. Margaret
Lurvey, Sandra
Lusher, Mr. and Mrs. Charles
Lusk, Mrs. David
Mallard, Mr. and Mrs. Arthur
Mather, Mr. and Mrs. Craig
Mathews, Mr. and Mrs. Thurman
Mayers, Mr. and Mrs. Cecil
Meadows, Mr. and Mrs. E. K.
Miller, Leon
Moore, Mr. and Mrs. George
Moore, Nancy and Mary Ann
Moore, Judy (Clif. Moore)
McDonald, Harland
McDonald, Mr. and Mrs. Walter
McGilvary, Mrs. Wm.
McKay, Bonnie
McKeown, Opal S.
McNamara, Mrs. Frank
McNeill, Mrs. Paul
Myers, Mrs. Audrey
Myers, Mr. and Mrs. Harry
Myers, Patricia
Nelson, Mr. and Mrs. Howard L.
Nelson, Billie Joan
Nicholson, Mrs. Bob
Nielsen, Mrs. Melton
Nielsen, Leonard
Nolan, Mrs. Palmetta
Olson, Mrs. Alfred
Olson, Carolyn and Doris
Olson, James
Olsen, Mr. and Mrs. Arthur
Olsen, Joann
Parker, Mr. and Mrs. Wm.
Parsons, Mrs. Henry
Parsons, Gary
Parsons, Mr. and Mrs. Dale
Patterson, Mr. and Mrs. J. R.
Peacock, Mrs. Mary
Pedersen, Mrs. A. J.
Pettijohn, Mr. and Mrs. Howard
Pirtle, Mr. and Mrs. Carter
Pollard, Mrs. Dewey Jr.
Pollard, Mrs. Viola
Porteous, Mrs. Leonard
Presler, Mr. and Mrs. James L.
Pyke, Mr. and Mrs. C. W.
Radford, Mr. and Mrs. James
Ray, Mrs. Keith
Raymond, Mrs. Patricia Bower
Reinemer, Mr. and Mrs. Richard S.
Rinne, Mr. and Mrs. Henry
Robinson, Mrs. Bessie
Robinson, Mrs. Charles
Roeder, Murdock
Rogers, Mrs. Ernest
Roll, Frank
Roll, Mrs. Phyllis
Roll, Karen and Sharle
Russell, Mr. and Mrs. Jos. L.
Rutledge, Mr. and Mrs. Frank
Schach, Mr. and Mrs. Ray
Schach, Judy and Donald
Schindhelm, Mrs. W. M.
Schoelles, Mrs. Marshall
Schroeder, Mr. and Mrs. Robt.
Schroeder, Tonya
Scott, Mrs. Arthur
Short, Mr. and Mrs. John
Sherman, Arthur Jr.
Silva, Mr. and Mrs. David
Sims, Robert
Slater, Mrs. Alan
Smail, Mrs. Clara
Smith, Mrs. Esther Ruth
Smith, Hannah
Spann, Mrs. Arlene
Spann, Darlene and Patricia
Spence, Mrs. Georgia
Spencer, Mr. and Mrs. Clifford
Stubbles, Mr. and Mrs. Paul
Stubbles, Paula and James
Stanbrough, Mrs. Carol
Stewart, Mrs. Bertha
Stultz, Mrs. Ella

Tennis, Deanna
Thielen, Mr. and Mrs. Charles
Thomas, Nell
Thompson, Mrs. E. H.
Tomlin, Mrs. L. L.
Tomlinson, Mrs. Elizabeth
Tryon, George E.
Valdez, Mrs. Carl
Van Atta, Mrs. May
Wakefield, Sybl (Mrs. Bob)
Walker, Dee Dee
Walton, Mrs. Frances
Ward, Mrs. Maris
Warner, Mrs. Roland
Warner, Donna
Wells, Mr. and Mrs. David
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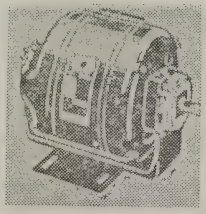

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# ACKNOWLEDGMENTS

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